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Symbolic Ecology in "Aku, Hutan Jati, dan Indonesia": Ecolinguistics Perspective

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Abstract:
This study will discuss the phenomenon of symbolic ecology to describe the diversity of objects found in the poetry "Aku, Hutan jati, dan Indonesia" as well as to analyze the symbolic meaning and philosophy for each object deemed to imply the relationship between the diversity of objects and the environment in Indonesia. This study aimed to provide representations of the symbolic ecological phenomena found in the poem The Aku, Hutan jati, dan Indonesia" and uncover the philosophy of symbolic meanings about the environment and Indonesia's manner of viewing the symbols. This study analyzed the poem "Aku, Hutan jati, dan Indonesia" by Jacinta Kurniasih. This study used an ecolinguistic design, in which the data analysis process used an ecolinguistic framework, and the data interpretation used a cultural semiotics framework. The results of this study indicated that the poet's environmental concern was expressed through the adoption of macrocosm objects and flora. The results of this study proved that language can be used to inspire by conveying humanistic messages for protecting the ecosystems, which have provided benefits to human life and prevented natural disasters from happening. It is also suggested that people should care for fellow human beings and the surrounding nature that has contributed to the continuation of human life.

Kata kunci: Cultural Semiotics, Ecology, Poetry, Philosophy

Introduction

Language can inspire humans to maintain the natural environment and human, while language can damage the environment. The connection between ecology and language is that language shapes our thoughts, conceptions, ideas, ideologies, and worldviews, which in turn determine how humans interact with one another and the natural environment (Stibbe, 2015 in Darman, 2017: 243).

The object of this study is poetry that has an environmental theme composed by Yacinta Kurniasih. This poem sets in Indonesia and focusing on the environmental theme, especially environmental problems i.e., the excessive human population, pollution, a decrease in the number of resources, and changes in the environment. This study aims to analyze poetry texts related to the natural environment by adopting elements of the macrocosm, and flora. This poem adopts many themes about the environment and symbols related to natural events. The study of symbols in relation to Indonesian and the culture described is fairly interesting to study as to find values of the uniqueness of culture and environment through the representation of language.

The basis of this analysis comes from poetry text in the form of lexicons which give rise to many ecological elements. Analysis and interpretation of data are limited to ecological lexicon choices and ignore the dimensions of literary structural analysis. In its substance, language is independent and self-contained (cognitive linguistics), language is formed by the world (structuralism and post-

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structuralism), and language is interrelated with the world. Both of them construct and are built by it, although they are seldom independent (ecolinguistics) (Fill & Muhlhaussler, 2001).

The police officer of Siak, Riau, Indonesia, said cases of forest and land fires (*karhutla*) were generally motivated by economic motives because the cost of opening land by burning could be cheaper. the perpetrators said that it was more economical to clear land by burning land (Antara, 2019).

In addition to the case, the Head of the East Kalimantan Forestry Service for Damage and Security Control Section, Shahar Al Haqq, said that since August 2019, the forest and land fire had hit several areas of East Kalimantan. The climax, at the beginning of September 2019, the handling continues with blackouts. Shahar explained that the forest and land fires in East Kalimantan were classified as small, unlike Jambi Province whose sky was red and the smoke emergency. According to him, every time the El Nino phenomenon struck, the forest fires in East Kalimantan would occur, but not enough to cause smoke. If East Kalimantan is currently experiencing smog, certainly shipments from Central Kalimantan and West Kalimantan (Yovanda, 2019). Forests that should be protected because it is the source of life are so neglected. Not a few people do not care about nature. Though nature is a symbol that is very closely related to human life.

This study discussed a form of utilization of literature and the handling of environmental damage which was increasingly alarming. The environmental themes created by the authors are closely related to Indonesia`s culture, such as forests burn in Riau by humans which contradicts the cultural ecosystem.

In this study, we focused on symbolic ecological phenomena that described the diversity of objects found in the poetry "*Aku, Hutan jati, dan Indonesia*" and to reveal the philosophy of these symbols which presented the relationship between the diversity of objects and the environment of Indonesian in the poetry. Principally, linguistics and ecology are two courses that influence each other. Language systems affect the behavior of users in managing the environment, while changes in the natural environment, social environment, and cultural environment of society affect the use of language at the lexicality to grammatical level.

Literature Review

Analysis Model of Semantic Matrics

One of the model analyzing the lexicon meanings in ecolinguistic emphasis is a semantic matrix analysis model which presents 4 semantic constituents:

1. Social sense
2. Individual meaning
3. Social import
4. Personal significance

Social meaning (social sense) is a diachronic dimension of the semantic text, and this dimension can generally be found in a dictionary. In this context, the dictionary is generally used as a reference to obtain information about the meaning and use of certain lexicons used in general. Social meaning refers to expressions that collectively or based on certain situations never change. Unlike social meanings, individual meanings, are part of the diachronic dimension of a text. Individual interpretation, in the view of Bang and Door (1993) is interpreted as a method commonly used by a speaker or language user in producing and understanding texts. For this

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reason, individual meanings refer to two things, namely the use of certain texts that are commonly used by someone, and interpretations that are commonly used by someone if he wants to interpret the words/texts used by others. The individual meaning of a text can be different from social meaning. In addition, the individual meaning of a speaker can also be different from the individual meaning of other speakers. This is especially true when there are differences in social and cultural backgrounds between speakers, which in dialectical theory is called different ideological dimensions.

In addition to the above analysis model, another analysis model is offered, which is a simpler Dialog Analysis Model in analyzing the lexicon and its context. Sapir (Fill & Muhlhausler, 2001) states that within the scope of ecolinguistics, language, and environmental relations exist only on the level of the lexicon, not, i.e., at the phonological or morphological level of this interrelation exists merely on the level of the vocabulary and Notes, for example, on that of phonology or morphology. 'This can be presented in the Bang and Door Dialog Model chart (Bang & Door, 1996).

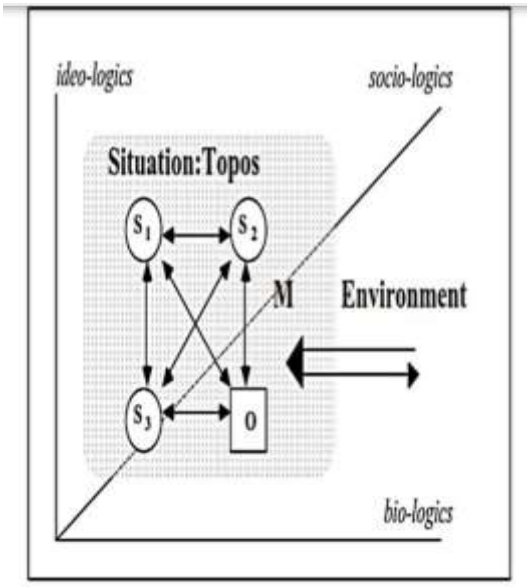

Figure 1: Dialogical 3D Social Practice of Bang & Door
Source: Lindo & Bundegaard (2000)

Description:

S1 = Text maker (writer)

S2 = Text consumer (Reader)

S3 = Socio-cultural subject/constituent

O = Object designated in communication

Dialogue from the four constituents stated with arrows occurs in TOPOS (place, space, and time) with a background of three dimensions of social praxis namely ideological, sociological, and biological.

The word Environment is derived from the French word “Environ” which means “surrounding”. Our surrounding includes biotic factors like human beings, plants, animals, microbes, etc, while abiotic factors i.e., light, air, water, soil, etc. The environment is a complex of many variables,

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which surrounds man as well as living organisms. The environment includes water, air, and land and the inter-relationships which exist among and between water, air, and land and human beings and other living creatures such as plants, animals, and microorganisms (Kalavathy, 2004 cited in Kumarasamy et al, 2004). She suggested that the environment consists of an inseparable whole system constituted by physical, chemical, biological, social, and cultural elements, which are interlinked individually and collectively in myriad ways.

The natural environment consists of four interlinking systems namely, the atmosphere, the hydrosphere, the lithosphere, and the biosphere. These four systems are in constant change and such changes are affected by human activities and vice versa, (Kumarasamy et al., 2004).

Method

This research used an ecolinguistic design. Fill (2001, p.126) in Lindo & Bundsgaard (2000) states that ecolinguistics is an umbrella against all approaches of language study in combination with the environment (ecology). For that reason, in ecolinguistics, context is any background knowledge that is assumed shared by a speech community. The context in ecolinguistics includes the ideological dimension, i.e., the existence of ideology or *adicita* of society, the sociological dimension, namely the activity of discourse, dialogue, and social discourse to realize the ideology. In this dimension language is a meaningful social practical form, and the biological dimension which relates to diversity in ecosystems verbally recorded on the lexicon in the lingual unit of the universe, so the entities are signified and understood.

Furthermore, the identification method was done by sorting data. Identification means the determination or identification of the data collected in the data corpus. In addition, we also used the classification method in the data sorting activity. The classification in this study means the classification of data based on similarities and differences in data identity. With this method, the identified data were classified. Then, the data sorting activity was the research stage done after data collection. In this activity, criteria were used as the basis of sorting.

There were two methods of data collection, namely *simak* and literature study method, (Sudaryanto, 2015; Mahsun, 2005; Kesuma, 2007). Furthermore, the instrument or research tool used in this study was a human instrument or the researcher itself, which referred to Moelong's concept (2007). The human instrument function to set the focus of research, selecting informants as data sources, collecting data, assessing data quality, analyzing data, interpreting data, and making conclusions on its findings (Sugiyono, 2012). Therefore, the researchers must be validated. Two criteria were applied to researchers' validation, namely mastery of insight into the field of study being researched and the readiness of researchers to enter the object of research.

Furthermore, the collected data were analyzed using distributional method (*metode agih)* and identity method *(metode padan),* that principally used the determinants of the language in question. The distributional method is a method whose means of determinant locates outside the language, regardless, and does not become part of the language in question (Sudaryanto, 2015; Mahsun, 2005; Kesuma, 2007).

Findings

The Symbolic Ecological Phenomena

The symbols that appear as representations of the symbolic ecological phenomena found in *Aku, Hutan Jati, dan Indonesia* can be seen in the following:

Macrocosm

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The macrocosm analyzes nature as the proof and manifestation of God's creation. The existence of objects or objects that are present in this universe and all the ecosystems and environments that lie behind them is evidence of the power of the Creator. Humans are also left to enjoy and benefit from the results of this creation and get inspiration from various objects around us.

The inspiration of Yacinta Kurniasih and her appreciation of the ecology and the surrounding can produce poems that adopted many elements of the macrocosm and other elements recorded in the collection of poems *"Aku, Hutan Jati, Indonesia*". The following table describes some elements of the macrocosm found in "*Aku, Hutan Jati, Indonesia".*

No	Object	S1 (writer)	S2 (reader)	S3 (socio-cultural constituents O)
1	*Rahim*	childhood	the place of baby developing	glorious place
2	*Bumi*	The image of life is very beautiful	The place of life	consistency and balance
3	*Tanah*	Basic of life	The outermost layer of the earth's crust supernatural beings	source of life
4	*Hantu*	existence of mysticism	the top of the earth	abstract
5	*Langit*	beautiful view		successful and hopeful

.

Flora

Flora is a variety of native plant species that live in certain areas. The flora found as a result of the analysis as follows:

No	Object	S1 (writer)	S2 (reader)	S3 (socio-cultural constituents O)
1	*Hutan*	Beautiful natural place with lots of trees	Scary place	Safe shelter
2	*Pohon jati*	the place of life and development of a person from childhood to adulthood	Kind of tree in Indonesia	analogy of natural power
3	*Bambu*	toys as a picture of beauty	plant	quality plant
4	*Biji bunga pohon jambu*			beautiful forage
5	*Rerumputan* *Daun-daun jati*			

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6		beauty beautiful and cool place shady tree	 plant plant	quality plant

Environment

Environment is “everything outside of your body.” The word environment has different meanings to different people as shown above. Another definition of environment is everything that surrounds us, both living and nonliving. This includes plants, animals, earth, mountains, ocean, air, weather and sky. To many traditional cultures, the environment includes the natural world and spiritual world, and the connections between these two worlds.

No	Object	S1 (writer)	S2 (reader)	S3 (socio-cultural constituents O)
1	*Di dusun*	Busy life	A place with a small scope	
2	*Di pohon*	Beautiful natural environment	plant	

The philosophy of the symbols

1. Earth / land *(bumi/ tanah)*

   The earth symbol contains the basic philosophy of human life. Humans are created from the ground and will return to the land; all sources of life needed by humans, animals and plants also start from the ground. The place we are born is called "motherland" or "homeland" (a combination of earth and water).

2. Tree *(pohon)*

   The symbol of the tree philosophy is something of quality. Trees are very close to human life. Be like a tree that is used at any time and can be used as a shelter. This explains that the tree has many benefits and is always planted by humans.

3. Heaven *(langit)*

   The heaven symbol contains a high dream philosophy. The heaven is the upper part which reflects the dream that must be high.

4. Forest (*hutan*)

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Forest symbols contain the philosophy of the source of natural life. In Indonesia, forests are a very protected place because many lives must be protected in them.

5. Jati plant (forests, trees, leaves) *tumbuhan jati*

   Jati plant symbol (forests, trees, leaves) contains strong philosophies under any conditions and many benefits. In Indonesia jati plants start from the roots, wood and leaves are very much used. That is because the jati tree is very high quality and the price is quite expensive.

6. Bamboo (bambu)

   Bamboo contains a weapon philosophy. In the era of war Indonesia used sharp bamboo as a tool of warfare. So, bamboo can be dangerous or can also be a toy for humans in Indonesian culture.

Eco-linguistics and Ecological Orientation in Literature

The resources owned by the forest have always been utilized or processed by humans. Forests are considered a source of life for humans who have the opportunity to make a living and become community business fields. The forest is an area where various types of animals live. Forests have many benefits for plants, animals, and humans. In addition, forests are the source of life for all living things and provide invaluable environmental services. This environmental interest can be seen in human activities toward forests while still prioritizing the fate of the environment (Solikatun & Juniasih, 2018). Certainly, this is in accordance with the expectations of the principle of sustainability towards ecological sustainability, where all types of development activities must be able to maintain ecological functions and maintain and maintain physical and biological systems (Pertiwi, 2017).

On the contrary, the ecological preservation process is still not running perfectly and is able to reach the sustained stage. This can also be due to demands for changes in environmental models that encourage the process of regional urbanization. Indirectly, this situation encourages changes in social action, especially in forest ecology. Changes in socio-cultural actions towards forests can be caused by changes in environmental conditions. Various changes in environmental conditions and quality will certainly have a negative effect on humans and other living things. Various forms of environmental damage such as forest fires, water pollution, and reduced environmental quality result in frequent floods or even droughts. This change in environmental conditions ultimately strengthens a person to change his actions towards the forest (Solikatun & Juniasih, 2018).

Literary works exist as a creative medium that contains a variety of social and environmental issues figuratively. Lexicons related to ecology indicate the efforts of individuals and literary activists to express concerns about the ecological problems that occur. Eco-lexical is part of eco-linguistic studies. In accordance with its morphological construction, eco-lexical is a set of lexicons that contain external referential meanings that refer to entities in the environment (Umiyati & Pratama, 2021). Eco-lexical also represents cultural wealth, especially material culture of the natural environment as a result of natural resource management in relation to the treasures of medicinal resources which refer to forms and categories of flora, fauna, natural materials, and cultural lexical meanings (Alikhani et al., 2021). In this case, the relationship between language and environment sparked the concept of language environment and language environment (Mbete, 2010). Environmental language is the language that describes the environment. The language environment records and constructs the reality of the language environment, while the language environment is the environment or place where the language lives. The language environment consists of human

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elements, the natural environment, and the sociocultural environment, including language elements which are the reality of the language environment. The previous concept indicates that the environmental language of any language can describe the reality of the natural environment and the socio-cultural environment of the speech community.

Conceptually, it is necessary to reaffirm that language is a representation of environmental reality or an image of ecological reality. This is the initial instrument of eco-linguistics, including eco-lexical. The representational and ideational functions are carried by language with the dynamics of culture as the context of its use in the course of time (Fill & Mushausler, 2001). Hence, language as a source of meaning represents and marks something outside language, also outside words, terms, lexicons, and expressions. By this representational function, literature can be an agent in the discourse of deep ecology.

The theory of deep ecology prioritizes moral principles of environmental ethics that must be realized in real action. This action or movement seeks to change the individual paradigm in a revolutionary way. Moreover, environmental ethics involves a movement that is much deeper and more comprehensive than just something that is very instrumental and expansionist which is a real movement (Susilo, 2008). Furthermore, the deep ecology lifestyle must be built through several habits, namely the use of simple facilities for the forest (Devall, 2001), anti-consumerism and protecting biological integrity (Molina-Motos, 2019, meeting basic needs rather than economic desires (Summers et al., 2012), respect for local wisdom towards forests (Hasbiah, 2015), and avoid activities that are not in harmony with the forest (Chadijah, 2017). The deep ecology movement pays more attention to philosophical foundations and individual lifestyles because, without a deep questioning process, humans will still be fascinated by industrial views. On the basis of deep ecology theory, literary works are expected to be an inspirational and creative medium for expressing and communicating the importance of maintaining the ecological environment.

Conclusion

The results of this study prove that language can inspire and bring humanistic messages so that humans protect ecosystems that benefit human life and to avoid natural disasters. Philosophical values are also contained in the poems of Aku, Hutan Jati, and Indonesia. Community values or views about the environment also influence the sustainability or absence of nature and the environment, because environmental problems are moral and human behavior problems. Knowledge of society will affect the way they look after nature.

That knowledge is not based on knowledge in the learning process or from the world of education, but from beliefs that have been passed down from ancestors and are still believed at the moment. This belief indirectly gives certain limits to the community, especially traditional societies, which still hold firmly to the belief about safeguarding environmental sustainability which is sometimes still mystical. This system will become the main reference or foundation of the community in preserving and protecting the environment.

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